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The sacrifice of the good men battle-slain would not have been demanded; for England could have found no heroes in her land willing to have come hither to murder their brethren. It is the glory which the world attaches to fighting men, that has whitened the earth with human bones, and drenched it with human blood.

These remarks are not offered in the expectation of changing the opinion of any one, who, after mature consideration, has decided that it is his duty to aid in the completion of the Bunker Hill Monument. I have but availed myself of this opportunity to disseminate what I deem the truth, now that public attention is called to battles and military glory. If the opinions now expressed are visionary and unsound, they are not dangerous opinions; if the standard of right, which I have feebly advocated, be an impracticable one—too high and pure for the fighting world;—if war and contention must continue, if man must for ever owe his safety to the sword, if there can be no law nor order among men unless supported by brute force, still it is delightful to call off the attention from the mournful truth—to fix the mind for a moment upon a higher state of being, in which love reigns supreme—upon a purer faith, which deems it better to suffer wrong than to inflict wrong upon others.

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PEACE AND NON-RESISTANCE.

We have from the first aimed to avoid all collision with the Non-Resistants; but we have deemed it our duty to furnish the community with the means of distinguishing our enterprise from theirs, and have supposed that men, intelligent on such subjects, understood well the distinction. A few well-known facts will suffice to show that we cannot in any sense be held responsible for their principles or their measures.—1. We had no agency in bringing that Society into existence, but refused to call the Convention, though termed a *Peace* Convention, which organized it.—2. When confounded with it, we distinctly and repeatedly disclaimed all responsibility for its movements, and pointed out the difference between us. 3. We know not that any member of our Society has joined that; and the strongest peace-men in this country and in England, have stood aloof from that movement.—4. The Quakers themselves, certainly thorough enough on peace, have, as a body, published their disclaimer of all responsibility for the peculiar views which characterise the Non-Resistants.

Still not a few have been in doubt whether our President was not at heart in sympathy with Non-Resistants; but his account of their recent annual meeting or Convention in Boston, published in the *Christian Mirror*, must, we think, put an end to their doubts on this point. Those who know Mr. Ladd, cannot need the extracts we subjoin; but we give them for the satisfaction of our readers in general, premising that, being in this city at the time he “attended, in order to observe their movements, and to defend the American Peace Society against any attack that might be made upon it.

"When I took my seat, the Convention were discussing the following resolution: That it is contrary to the essential spirit and fundamental principles of Christianity, to the promptings of human nature, and destructive to the best interests of individuals and communities, for man to take the life of man for any cause whatever. The discussion took a wide range, so far from the resolution, that if the former had had the plague, the latter would never have caught the infection. Arminianism, Transcendentalism, and all kinds of radicalism were drawn into the debate, which concerned the meaning of the words, 'human nature;' and the whole afternoon was consumed, in what appeared to me to be, beating the air. The question was at length put to rest by inserting the word 'better' before the word 'promptings,' which was unanimously passed, and the Convention adjourned to 7, P. M.

"The resolve discussed in the evening, was, 'That all existing human governments are based on the life-taking, war-making principle as essential to their existence, and they are therefore wrong; and no person believing in the inviolability of human life, and the sinfulness of war, can be identified with them as electors or office-holders without guilt.' Under this resolution, I took the opportunity to point out some of the essential differences between the American Peace Society, and the New England Non-Resistant Society, in which I vindicated the right and duty of every citizen to vote for rulers, where he had a choice of one candidate over the others, and illustrated my argument by the case of the slave who had a cruel master, who beat, starved and over-worked him; and contended that the slave had a right to seek a better master though a slave-holder; and that he did not thereby acknowledge the right of slavery. I contended, that a peace-man did not compromise his principles, and acknowledge the right of nations to go to war, by voting for rulers who had the power to involve the country in war. Christ did not acknowledge the war and idolatry of the Roman government, by paying tribute to Cæsar. He was not accountable for the use that might be made of his money. I contended, that if we ought to pray that, 'our officers should be peace, and our exactors righteousness,' we should choose those men who would be most likely to 'seek the things which make for peace,' and that where two candidates were put up for office, one a war-man, and the other a peace-man, I could not help having a choice, and I ought to have a choice, and to express that choice, not only by spoken words, but by written words in the ballot-box; and that if a war-man was chosen by my neglect of this duty, I was answerable for the consequences. My opponents were driven to the absurdity of denying that the slave had any right to choose between a good master and a bad one, and that he sinned in so doing!

"In the evening, under the resolution concerning taxes and fines, I was called to answer Mr. Garrison, who has ridiculed the American Peace Society, as 'Utopian (!) based on nothing, supported by one man, who was the Peace Society personified, and that when *he* died the American Peace Society would die with him; that it had no vitality, no principle, and that the plan of a congress of nations was chimerical.' In answer, I attempted to show that the Massachusetts Peace Society, which he likewise censured, had done much good, that it first brought the subject of peace before the American public,

and had wrought a great change in public opinion; that if it were inert or defunct, it was because it had done up its work, and brought the public up to its standard; that it was the mother of the American Peace Society, and that even Mr. Garrison himself and many of the leaders of the Non-Resistant Society had drawn their first ideas on peace from the Massachusetts Peace Society; and that Mr. Garrison had published, in a paper which he edited in Vermont, the essays of Philanthropos, when that writer was a member of the Massachusetts Peace Society, and saw no further than the Society did; and that he and his compeers of both sexes had climbed up to the dizzy height on which they stood, step by step, and now they would kick away the ladder on which they had ascended, and call on all passers-by, to jump up there to the top of the ladder, at a single leap. 'But,' say the passers-by, 'We shall break our necks in the attempt.' 'No matter, jump up here, or you are no true peace-men.' As to the charge, that the American Peace Society is personified in one man, it is not true; for the person intended has never paid as great a proportion to the peace cause, as he has to the support of the religious society with which he is connected. Is that religious society, therefore, based on nothing, or dependent on him for its existence? I showed that the American Peace Society had done great good to the temporal and spiritual interests of mankind; that I had it under the hand of J. Q. Adams, that the Peace societies, by petitioning Congress, had prevented a war between this country and Mexico, and was the means of leaving the dispute between the United States and Mexico to the king of Prussia, and thereby prevented a general war throughout Christendom; that the object of the American Peace Society is one, and one only, viz., the prevention of international war; and that, therefore, it has nothing to do with capital punishments, duelling, internal commotions, or the organization of governments, any more than it has with intemperance and slavery; and that we exact no pledge or creed on any of these subjects; that our plan of a congress of nations is more feasible than their objects whether good or bad; and that though the originators of it may not live to see its completion, it is the opinion of wise and good men, that the time is not far distant when it will go into operation. The Non-Resistants cannot but see the discrepancy between our principles and theirs, and that a congress of nations must depend on submission to 'the powers that be;' and that, therefore, no member of their society can consistently favor our plan, or wish us godspeed, and that though on one point, viz., the denunciation of all war we agree; and on all others we are either neutral or at variance.

"Of the next resolution I have no copy, but it was to this effect, 'that all ministers and churches which support existing governments attempt to dethrone Christ!' One speaker denounced all governments, ministers, churches, Sabbaths and ordinances, and pretended to be as much inspired as any man ever was.

"On the whole, if I were asked if the Non-Resistant Society were more likely to do good than hurt? I should answer, not much of either. I have no doubt of their sincerity and integrity. They *mean* to do good, and make great sacrifices to do it. There are some minds so constitutionally ultra, that they will never undertake any thing without going beyond the truth. But, after all, there is

no ultraism so bad as the ultra-conservative, which will never undertake any thing for fear of going too far. I do not think that the Society will ever produce any great effect. When they began, they thought they were as ultra as possible; but the convention to be called will go beyond them, and they will start off together in a tangent from this sublunary sphere, and will either explode or be lost in the limbo of vanity, among gone-by chimeras and abortions, and the odd ends and bits of creation. W. L."

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#### ANNUAL EFFORTS IN THE CAUSE OF PEACE.

Every cause must have its place. It is so with every well established enterprise of benevolence or reform; it ought to be so with the cause of Peace; and for a series of years its friends have selected the month of December, generally the Sabbath next preceding or following the 25th, as the time when ministers should preach on the subject, Christians should pray for the prevalence of peace, and the benevolent contribute in aid of the cause.

This arrangement, first proposed by our Society, has been fully and repeatedly endorsed by the organs of all our leading denominations. The highest ecclesiastical bodies in New England, especially those representing Congregationalists, Baptists and Methodists, have not only commended the cause of Peace to the prayers and patronage of the Christian community; but have recommended that ministers should unite in preaching in its behalf on the most convenient Sabbath near Christmas, and that an annual concert of prayer should be held in every church about the same time for the universal reign of peace.

These recommendations, along with the importance and the wants of our cause, demand special attention from the friends of God and man. No cause can prosper without effort; and, as little is made in any other part of the year, and as the arrangements for other objects exclude this from almost every other month, we hope that December will not be suffered to pass without a spontaneous, general and effective movement in behalf of this great enterprise. We need two things—*personal*; and *pecuniary aid*—contributions of money and of personal service. These we *must* have, or we never can succeed. No cause ever has succeeded, none ever can, without them; and the community, in demanding of us what they expect in no other department of benevolence or reform, success without effort, results without means, contradict the established order of Providence. Means are just as indispensable here as any where else; and these are to be found in the prayers, the personal efforts and pecuniary contributions of those who love God and their fellow-men. We call upon the followers of the